(pshun) is practically parliament, e.g. the power that increases postage, but asking, e.g. for rights, is to nonodyons.

Dances, relative to names, were originally god-given, and ~~to~~ man asks (nonodyons) for permission to use them. People used also to invent dances, e.g. cutting off head, slitting abdomen, & putting in box on fire. These dances were strange to (elkumlam), conceived by (pshun) & originated by birds.

(pshun) only (tyis), met at irregular intervals.

~~The individual~~ (nonodyons) like jury in that it listens to appeals, talks and then gives verdict. When discussing individual has (pshun) opinion.

(1) After a fight, e.g. (Chubisa) the victor, perhaps several years elapse. Suppose last raid on Kimsquit. If (Potlas) a big man, giving a big (klim), in this case Kimsquit or Bella Bella would not touch him.

~~(A) A tribe behind Alert Bay used to raid Bella Coolas, when I~~

(2) mask was his own story, (sisouk) desire if to be killed to be killed in his own mask. No man can be injured when wearing own mask. The rule is only to wear masks in dance hall, but because he was on big work he wore it outside. He did not carry his whistle (3), but a (stone) eagle's feather.

(3) Suppose a man wished to call Bella Bella people to a (klim) (klim) would whistle, their waiting messengers would whistle, & give same whistle at Bella Bella. If canoe sees another approaching, the first whistles, and other veers off.

(4) Commoners could take part in this discussion. they would lose if (Chubisa) came for war. No women, however. Potlas kept this influence, no votes taken, merely argument. (Potlas) was chief through hereditary (nusmala) being = king. All his ancestors had been (klim) & in this he excelled over them. (Potlas) let people first have their say,

see 5) on 164.

~~pitɛɛs~~ pɔ·tɛɛ·s
~~pot·ɬɔ~~. Nesmata was his name in earlier days. He married 11 women at same time, all slept in same house, slept with them on different nights. (pottes) was great (hlaim) man and as such; other (tyee) would to give him their D·I·S. (pottes) gave presents in return, but this meant that families had to return presents to him. Even infants of 1 or 2 years were brought to him, presents were given, child not slept by (pottes), but ritual of marriage. (tchibuka) was chief of Kitkatlas, a strong warrior, & big in all things. These big chiefs were immune except in raids, such as (tchibusa) and (pottes) (1) Once (tchibusa) decided to visit peacefully Bella Coola, but (pottes's) (3) second brother was caught & killed near Talbot ~~Arm~~ (tchibusa) & his followers moored near Cannery showed peaceful intent by displaying certain masks. Bella Coola sent word up river, and other villages came down. Argument (4) whether advisable or not to pull off Kitkatla. Both of (chibusa) wore the special mask (2) landed & set up big skin tent, many helpers. Bella Coola in doubt about reception but to brave down tent, but (pottes) dissuaded them. Kitkatlas brought by them valuable presents, (pottes) told BC not to rob them or

they were elucidated, then Potter spoke, & they accepted it, no one objecting, i.e. no one liked to break his speech. After Potter had spoken Nowodjowo put a neat & decided plan of eagle feathers in gum. If only one to speak for excuse, Potter would carry course.

(5) see (4) below.

(1) Child of commoner or ~~Ax-ta-tt~~ àxs-ta-tt could be killed.

(2) No, in Potter own house. (3)

(3) Several families lived under 1 roof, if all at home special smoke vents. Main calling dance held it in own house. Smoke houses were off rooms to main house. Shelves around wall on which people slept, if not on floor, & grub stored. No privacy. Poor people lived with Tyee but had to help with chores. No actual control of these, but they always did do chores.

(4) These children were not married. Witnesses present, & present given. Later on when he loves (claims) these recipients ~~gave potlatch~~. If man has no child he uses a finger. When a baby dies in a cry-sing they tell how they would have put it under protection of great man. If e.g. an Eagle child they tell it to follow trail of ancestors. [Joshua says white man has lost stories of origin & to earn only wap at grave.] He does not worry them.

way to village. Arranged that brother of (Poltes) was to fire a charge of eagle feathers when all in dance hall (2) to enter and dance round sunwise with cocked gun loaded with these feathers. A brother of (chibvisa) was there with gun too; idea that B of (poltes) was to point gun in threatening manner at B of (chibvisa), if latter fired there would be war. B of (chibvisa) did not fire, so B of (poltes) fired off eagles' feathers, a mark of peaceful reception. Then presents presented (A) & peace ever afterwards. (chibvisa) made speech. "You know what I have done, you may kill me, but not my tribe."

Evil (poltes) had bad traits in his character. He would take a boy (1) to take food to a wife, if he failed to be smart boy he was killed on the spot remembers death of (poltes), there was a big bang & earth shook! At once (poltes) became sick, guts swelled. (poltes) said that power in boy (primarily) has hit me. Common belief that due to wrong action.

(A) Biggest dance within memory of anyone. Joshua's father was young man at time.

① Result of intermarriage of her ancestors.
② All right to cut man's throat, but women, even prisoners, never killed. ~~Even~~ Especial crime to kill by cutting throat!
③ Gyorda (n.s.) x
~~④ Ko~~ ④ siwit

⑤ No, long previously. All Bella Coola, Kitkatla & Talbis decided to retaliate but (Kobbot) dissuaded them. Next year they went again & were licked by (Kitkatla). Several years later (Chibesia) & a few chiefs came to make peace in a big canoe. Were fired near by those Bella Coolas who wanted war when approaching near carefully. Landed at high tide near old village. (Chibesia) was covered up in honour on moose skin. Brought peace because haste went on afterwards. (Potlis) was jealous of (Chibesia's) bravery in coming to Bella Coola, hence got his 11 wives in getting wealth to give away & made tremendous name, which brought his name up to (Chibesia).
⑥ No, considered a sister because she a (tqt).

Knights Inlet & Bpainden Harbour

King comb Inlet, people (3) used to raid Bella Coola. Chief of tribe called Seat weed (2) similar to Kilkallas as raiders. On one occasions the Kumsquts, who knew of a projected raid on the BC, went into a harbour near Salliss for water & found sea-weeds in harbour with people ashore. As a ~~Kitlis~~ Kumsquit man was climbing (tree of barley, Lowrides) he was fired on, but missed. Sea-weed canoes were out of sight. First knowledge of enemy was this shot, canoes seen later. People wore capes of woven cedar bark. A skirmish took place & Charley's uncle was hit in arm. This man was crawling through bushes over shoulder of hill to get back to water. Suddenly he felt bang in back like shot, thought hit, but kept on. Felt worse, finally stopped, ~~to~~ cedar cape was on fire by shot, threw it off, escaped. Another Kumsquit man was shot in back, crawled into hollow tree & escaped. Sea-weeds on way back (Potes) took a ♀ Relative considered a (Tyi) at Bella Bella, Quatne, & Bella Bella (1) Seaweeds slew this woman at Quatne and cut her throat (2) This is a violation of Indian law. Seaweeds then anchored near Jacobson's Bay. The Bella Bellas, en route for Bella Coola were seen, & sea-weeds thought would see remains of fight with Kumsquit

(1) Only case known to [illegible] of such a penance. If anybody killed another he smeared face with ashes & tied hair into knot. This also done as when man decides to kill another. In this case (Potles) wanted to let all know of his intention to raid. Nothing to do with that.

(2) These gongs were beaten whenever it was wanted to call men, but no special beat. At same time messengers sent to distant places. Men alone came.

(3) meeting called, to which (Potles) did not come, and [illegible] sent to [illegible] with powder, ball, & [illegible]. (Potles) kept [illegible] to stop them with sound of drums.

(4) Sesowe drums

(5) sinkt & tea mott, 2 villages below big bridge. Measure sent calling fighting men.

(6) Said I have got them drums my sister i. e. [illegible] (Ty), we [illegible] her [illegible] to [illegible]. Get ready for Wana.

(7) One of leaders of party

(8) In the party was a man [illegible], a licensed fighter - men the best of them. Through worry over this task he had got [illegible] in case of head, long hair around edge. [illegible] was very brave. War parties used to

Smith's Inlet people had invited Kingcomb Inlet people to a dance. In a canoe were Tyi & his wife, & no. 1 woman, also 18 or 20 common people, returning from dance. A south wind sprang up and canoe in trouble. They were blown onto island where lighthouse now stands. They managed to save canoe and made house of branches of trees. Day after day the (tabi) told young men to hunt seals, but all efforts were in vain, & people starving. Little food on landing, now & then a deer, & storm continued. One night nearly down & out. (Tyi) says to the chief whose daughter was dying "Most young men have done best, I want to make good feeling, story will die with us, please do what I want. I am going out, probably to die, I want you to let young men cohabit in turn. (Tyi) told first man what to do, telling him to pass word on. The young man a little scared, but eventually did so, & passed word on to next, then went to beach & washed. This done by all party ①. As ~~he~~ we were washing a seal came in near ~~passing~~ Alert Bay, & was killed. Same for each. The good fortune due to lack of intercourse, followed by intercourse & washing. Next day Tyi appeared & glad. Wind dropped & all went home. These fellows had done best for Tyi and wife. Now all trouble over, but they do not forget. They decided to pool

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(1) Gift made publicly, statement made that done on ground of common suffering, no mention of common cohabitation. Only story of such known to J———. This made voluntarily, (Kyi.) Mon very surprised and pleased.

funds henceforth ① 1st year to make (tyl) a (blin) ①, on other years to help each other.

(1) One Stick ♂ + 1 B C. killed. ♀ Stick ♀ poked out eyes of deceased B C. ~~& m. to.~~ At time of burial ♂ in [illegible] chopped resin of fir Stick & powdered. Sir into eyes. Dec ~~his~~ body rotted the girl became blind. J. has seen this blind ♀ Se.

(2) Joshua's ancestor had to make present at once to Stick. 5 years later the Stick made return present, aided by relatives. (3)

(3) A child is given as infant ~~by F + family~~ and recipient ~~family~~ makes present to father of child + family, with witnesses. ~~father is pleased~~ Everyone goes home, & gets wealth. When family reaches village of recipient, latter acts as host with food & even clothing. Recipient wants to make (klim) lets family know. They assemble, bringing with them whatever each has been able to accumulate. One may be able to return many times the value of gift (7), another less ~~in wealth~~. Witnesses present, speeches made telling of gift of child. In original instance F had idea of child getting some name (8), and this ceremony reclaims child (4) & puts it on higher social scale.

(4) Child can be either ♂ or ♀ (5) in fact if no child a little girl can be given.

(5) ♀ ~~infant~~ on growing up need not be ~~married~~ to original recipient. Suppose ~~F of infant~~ (klim) man had ♂ child of equal age, would become brother of this ♂.

(6) Same idea when infants given to Poles.

(7) They do not make themselves broke.

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